

CHORAZIN  
AND  
BETHSAIDA'S  
VVoe, or. warning-  
Peece.

A judicious and learned Sermon  
ON MATH. II. V. 21.

Preached at *St Maries in Oxford*, by  
that renowned and famous Divine, Mr  
*Nathanael Carpenter*, Bachellor in  
Divinity, sometime Fellow of  
*Exeter Colledge*; late Chap-  
laine to my Lords Grace  
of *Ardmagh* in  
*Ireland*.

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To the Worſhipfull Tho-  
mas Winniffe Dr of Divinity  
and Deane of S<sup>t</sup> Pauls in  
L O N D O N.

The blessings of this life , and that  
which is to come, &c.

**H**ere is nothing in this  
Continent , or within the  
Content of the vast world,  
that hath not in it some  
quality which may benefit other crea-  
tures; The ayre yeelds fowles the wa-  
ters Fish, the earth fruits, Much more  
may it be verified of persons than of  
things, of creatures intelligible, than  
of insensible; of learned men, more thā  
ignorant: who may edifie and profit  
many by their own knowledge. The  
Author hereof was unto mee both a  
Tutor and a neere affine: somewhat  
therefore may, much ought not (with-  
out entrenching on the bounds of mo-  
desty) be said of him. He was a Mi-

## The Epistle

crocosme, a little world within the Hemisphere of this greater, that seemed for his naturall endowments of knowledge, reason, judgment, wisdom, and all supernaturall gifts, to outstrip many of his equall contemporaries, & superiors both in age and place. He it was whom Oxford so much admired for industry, ingenuity, ratiocability, and judicious solidity in things pertaining to the liberal sciences; And the Church at this day, in Achitophel the wicked Polititian (composed by this Author) stands stupified & amazed, wondring at the subtilty & policy humane, together with the knowledge and speculations divine, which the God of Heaven exhibited unto him in such an exuberant & abundant measure. Disastrous occurrents attempted often the stifling hereof before the birth: for had not a kinsman's (10. Ca.) friendly hand given it safe conduct



## Dedicatory.

duſt over the Surges of the Ocean, in all likelyhood it had periſhed on the Netherland ſhores, (as his indefatigable labours, witneſſed by his induſtrious vigilancy in the Opticks; made ſhipwrack in the Irith ſea, the irrecuperable loſſe whereof is much to be deplored.) Well, I le welcome this the more, objected to my view, & peruſall. Now having read it, & perceiving by the ſtyle thereof, as alſo by the testimony and certain approbation of that famous and learned Divine M<sup>r</sup> Matthias Style, the Authors moſt indeared and intimate friend, that this is not any adulterate and illegitimate, but genuine and naturall brood, his Offspring; (to ſpeak in the Poets, & Apoſtles phraſe.) I thought my ſelfe (by bleſſed enioyment of tuition and inſtruction from him) not more by gifts enabled, than in duty and conſcience obliged; to endeavour to illuſtrate the

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good parts of him, whose fame (mangle malignity) will with great designments contend for perpetuity. This Sermon, or rather two daies worke, preached before the learned University at S Maries in Oxford, being afterwards reviewed, and contracted, was intended (as may be supposed by the passages therein) for a Pauls-Cross Sermon. and had not deaths procreation and dismall approach in a strange land prevented the Authors preparation, and anticipated a seasonable opportunity, it would not at this time have stood in need of a Schollars, friends, or kinsmans help & assistance, either to have fitted, or furthered it for the Presse. Now although the vast universe might present unto my considerate choice, many renowned worthy Patrons that would receive this Orphane to house, and give it habitation, countenance, and protection; yet after

cor.

## Dedicatory.

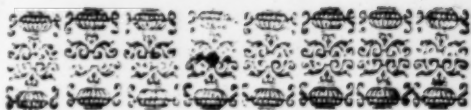
consultation, and some deliberation, I humbly dedicate these *Excogitations*, and divine *Oratories* of my kinsman and Allie the Author, unto your learned selfe, which I should not (to confesse ingeniously) have done, had not your Schollership soundnesse, sincerity, and integrity bin more eminent than your Deanery or dignity. That I have prefixed your name, was it because sometimes your Worship was of the same Colledge with the Author, and contemporary with him, & consequently might be thought an approved instrument, if not to propagate, yet preserve this off spring? Or was it a fond supposall of adding ought to your (not more desired than deserved) exaltation? Nothing lesse: but of gaining some what from your selfe unto the worke, that being so inscribed, it might carry with it some shew of innate worth, which shines so apparently from the  
splendor

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Splendor of your learned bosome. Let the eminency of your place, and person give it lustre, reputation, and authority: so shall not after-ages find a grave, to bury it in the darknesse of oblivion. Auspiciously regarding it, be you a Patron and guard unto it: imitating the goodnesse of the all-sufficient, and efficient-blessing, and preserving essence; who unto his beloved ones, though not meriting favorites; is a Sun and a Shield; a Sun to comfort, and a Shield to protect. So I commend you to God, & to the word of his grace, which is able to build you up, and to give you an inheritance amongst all them that are sanctified. The God of heaven perpetuate not only your present exaltation, but improve it to your further advancement here: The Lord guide you by his Counsaile, and after that receive you to his glory.

Your Worthps in his sincerest affections,  
and utmost endeavors to command,

N. H.



## MATTH. II. 21.

*Woe unto thee Corazin, woe unto thee  
Bethsaida: for if the mighty works  
which were done in you, had been  
done in Tyre and Sydon, they had  
repented long agoe. sitting in sack-  
cloth and ashes.*



**S** HAME, albeit the  
daughter of Sinne be-  
comes sometimes the  
mother of conversion:  
Those whom neither  
a friends advice can rectify, nor a  
Magistrats sword correct, only *shame*  
makes sensible of transgression: and  
where all good motions else seem  
meere strangers, this one is admitted

as a profitable though unwelcome guest. This disposition perhaps, found our Saviour in the stubborn & stiff-necked *Jewes*, whose frozen heart-strings when neither gentle admonition could thaw, nor prodigious miracles work to a conversion; *shame* and *reproach* step in, as ready to undertake a reformation. Hee whose omnipotence could out of these stones have raised up children unto *Abraham*, and at the first touch of his gracious influence have kindled the sparkels of contrition, seemes in this place, rather to expect, than to prevent their inclination; to make them sensible of sinne ere they obtained mercie. Wherefore deriving his reproofe from a gentle expostulation; some 4. verses before my Text, he proceeds to tax in them, two capitall and haynous enormities: the one of *Infidelity*, the other  
of

of *Ingratitude*. Whereof the one discovers it selfe in their neglect of those sacred Prophets, which from *Moses* to *John* have traced the line of our *Messiah*: for all the *Prophets* ( quoth our *Saviour* ) and the *Law* prophesied untill *John*, and if yee will receive it, this is *Elias* which was for to come. The other in their contempt, in shutting their eyes against the sunshine of the glorious *Gospel*, to w<sup>ch</sup> he alludes in the 16.v. the comparison of little children sitting in the market place, and crying, *Wee have piped, and yee have not danced; we have mourned, and ye have not wept*. But finding at length the shaft of his rebuke, and commination either slightly lodged in their breasts, or contemptuously reflected backe; is inforced at last to draw home to the head, and enforce their stiff-neckes, either to submit to the truth.

4 *Chorazins and Bethsaida's,*

truth, or stand it out to their owne destruction; Wherein hee seemes to play the sound *Disputant*, which puts his best strength on the last push; or the wise Orator; who is taught by his Art to crowne his *Conclusions* with the most urgent motives.

Having therefore hitherto couched in a generall repoofe, what hee left to each mans private application, he descends in particular to take those Cities, wherein he had preached so many Sermons, and acted so mighty Miracles: *Then began hee to upbraid the Cities neere about him, wherein most of his mighty workes were done, because they repented not.* Where we may observe first as a preface to my Text.

I. That our *Saviour* sought not the meanes of bitterneffe, and sharpe exprobration, but when hee found  
by



by long experience all other helpes to faile, and his best purpofes rackt on the laft extremity: When neither preaching enforced attention, nor the gift of Miracles ingendred faith; when neither a friendly advice could purchase a good acceptance, nor a generall reproofe challenge interelt in their difpofitiō; finally when finne was growne to that head and height, that like the Sea, it difdained all ſhew of oppoſition, then began our *Saviour* to upbraid theſe cities wherein moſt of his *Miracles were done*; becauſe they repented not.

2. That *Chriſt* upbraiding the *Jewes* ſlackneſſe, ſeaſoned his ſharpe *Message* with ſuch a *Moderation*, that he neither roved farre off in generalities, nor too neerely designed the particulars, but only named the  
Citties.

Citties, and taxed their transgressions. He shewed not himselfe like the *Andabates* of our time, who fight with their eyes shut: or like unskillfull gunners who discharge their Artillery ere they approach the marke. On the other side, he lesse affected their fashion, who directed rather by spleen than conscience, are ready to strike at him that stands next, as though they mistook the man for the fault, and intended to spare the vice, and wound the person.

3. Knowing well that reformation must begin at home, hee roves not abroad to forraine Countries, under the veile of other mens deformities to shrowd their weaknes; but begins with the Citties neere about him, wherein most of his miracles were wrought, as the first and fittest

fittest subject of reprehension.

4. Lastly, he takes not advantage of the least slip, nor runnes through a catalogue of humane imperfections, but at the first blow strikes at the root it selfe, to wit, their stupid and grosse impenitence.

Having hitherto by Gods assistance and your Christian patience, drawne this curtain to my Text, your favourable affectiō will, I hope hold the candle, whilst I on this 22. of the 11. of *Mathew* read on this our Saviours pithy, and patheticall Exprobration: *Woe unto thee Corazin, woe unto thee Bethsaida; for if those mighty works had been done in Tyre and Sidon, which have been done in you, they had repented long agoe in sackclo and ashes.*

2. Which parcell of holy Scripture, naturally shoots into these two branches.

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branches. First, a commination in these words, *Woe unto thee Corazin, woe unto thee Bethsaida.* Secondly, an Exprobration in the words following: *For if those mighty works had been done in Tyre and Sidon, &c.* The Commination againe divides it selfe into these two parts.

1. *A woe threatned.* 2. *The persons to whom, the inhabitants of Bethsaida and Corazin.* The exprobration or upbraiding part, consisting in a comparative opposition between *Bethsaida* and *Corazin* on the one part, and the *Tyrians & Sidonians* on the other part, points out unto us these three circumstancees.

1. The persons compared with *Chorazin* and *Bethsaida*, to wit the *Tyrians* and *Sidonians*. 2. The things wherein they are compared, the acceptance of *Christs* actions. 3. The effects

effects which might have followed on the good use of these means, to wit, *Repentance*; which latter directs us to two other points. 1. *The time of their conditionall repentance, They had repented long agoe.* 2. *The manner & degree of their repentance, In sack-cloth and ashes.* Which places of this plentifull, and fruitfull Text, being opened, the whole sence is ready to flow into this pathological expostulation.

2. More ready and willing (O *Bethsaida* and *Corazin*) hath my mercy shewed it selfe to second your conversion, than the Rigour of my justice to threaten your confusion: and had the vehemency of my frequent preaching purchased your least attention; or the expression of my wondrous miracles awak'd the least contrition: long since

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since had your punishment been remitted, and your pardon sealed. What Citty ever overslipped so faire and large advantages which lay open to *Salvation*, or trod out so direct a path to their own perdition? What Nation could ever vaunt of a surer footstep in Gods promises; or challenge to it selfe a firmer confidence in my protection? The seat of your nobility, derived from the race of worthy *Patriarks*; your happy plantation in a Land flowing with milk and hony; the *Garnisht* sepulchers of so many Prophets, the fruitfull stock of *Iesse* derived through so many Kingly Branches; your preheminance above the Gentiles, in whose opposed wants you may read the abundance of Gods favour: Your learned Scribes and Doctors of the Law, whose pennes were

were the Secretaries of truth, and their hearts as so many Temples to enshrine, the Oracles of wisdom, might have long since taught you to trace out the true *Messiah*, and have found your safety. But when the substance of those shadowes appears in his own likenesse, to check uncertainty, and your own eyes become the witnesses of my wonders, what curiosity can expect a fallacy, or promise to it selfe a more evident demonstration? My woes therefore must I double on your infidelity, and from your ingratitude will I shut up the bowels of my compassion. *Had Tyre & Sidon* maritime Cities, (the Sea, off springs and off-skumme of Nations) heard my Sermons, or found a means to see my Miracles; had fame at least stood so propitious to have performed a faithfull message between my offers & their Indigence.

digence, their acceptance had long  
since smiled on my favours; long  
since had their repentance shewn it  
selfe legible in sack-cloth and ashes,  
the apparant characters of *contrition*.

Weigh a litle in the scale of a ju-  
dicious censure, Their wants, and  
your endowments; how short comes  
Your providence to apprehend your  
opportunities? How farre had gone  
their diligence in improoving the  
means to their best advantage? set  
face to face opposite on one stage;  
their barbarous and sea-borne dis-  
position, undisciplined to wholesome  
Lawes, and untutoured to civility;  
your settled & well-weighted policy,  
promising no lesse than the severest  
practise of piety and religion; The  
dawning light of nature, disdaining  
as it were to shine to their instructi-  
on; the cleer Sunshine of our Sa-  
viour, and his miracles every where  
open-



opening to your cooverſion. Thoſe  
coozening impoſtures of *Sathan* al-  
waies preſt to their perdition; thoſe  
divine Oracles of *Truth* whoſe  
mouthes are daily open to your *Sal-*  
*vation*: What cunning advocate can  
ſtep in, to excuſe your finnes, or  
ſlacke my ſentence? I oppoſe not  
the examples of the worthieſt to  
ſurmount you, but of the weakeſt  
to ſhame you. A nation which hath  
not knowne me ſhall ſerve me; and  
a people which you have beheld  
with ſcorne, yee ſhall record with  
envy. The ſlaves of my contempt  
ſhall become the ſubject of your ad-  
miratiſon, and where you ſought  
the glory of precedence, ſhall you  
ſcarce find the grace of Imitation.  
A path ſhall be broken open even  
from the *Gates* of *Barbariſme*, to  
*Abrahams* boſome: and thoſe whom  
you have barred from your com-  
munion,

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munion, shall you finde the sweet children of my adoption. From the *East* and from the *West*, a faire rode-way lies opento the City of the *saints*; and the doore of repentance, which your perverse stubbornnesse hath shut up, shall the light of nature discover unto the *Gentiles*.

The greatest shame of a generous temper, is to stoope to the subject of his owne misprision, and who but a coward without great reluctance can strike faile, when hee hoped a conquest? In the very browes of those opposites which faile of your advantages, yet are ready to outstrip you in proficiency, may you read my just sentence, and your deserved condemnation. My impartiall justice gives no hope of better, nor your transgression leaves roome for worse.  
*Woe unto thee Chorazin, woe unto thee*

thee *Bethsaida*, &c. Hitherto have we rivell'd out that line which wee find twisted together in my Text as in one clue: whilst I by *Gods* assistance descend to each particular, my weaknesse I hope shall purchase your indulgence, or at least the matters excellence deserve your best attention.

4. The first part in this generall division proposed to our discourse is a *Commination*, wherein you may be pleased to observe with me these two circumstances, first the manner, secondly the matter.

The manner of our *Saviours* speech in his commination, shewes it selfe in his Rhetoricall expression, consisting both in an apt *Trope*, and an elegant figure; the one *Metonymicall*, wherein the places are taken for the inhabitants: the other an elegant doubling or repetition of  
the

the same word, which the *Rhetoricians* call *Anaphora*. Hence might we draw a doctrine for the profitable and good use of eloquence in publique exercises ; as that which is commended to us by *Christ* himselfe, as the handmaid of religious policy, and mother of perswasion. But to venture my discourse upon so large a subject, as the sacred Oracles of the Prophets might suggest, I should shew my selfe like *S. Austins* child, who laboured with a little spoone to exhaust the boundlesse *Ocean*. Who so list to transport the eye of his observance, through the wise writings of *Moyse* the Law-giver; the stately and high dialogues betwixt *Iob* and his friends; the passionate raptures of *Esay* and *Jeremy*; the harmonious straines of *David* the sweet *Psalmist*, shall find the gravity of matter, the variety of  
invention

invention; the *Majesty* of phrase, as so many strings meeting in one comfort, and tuned to the hearers admiration. No marvaile then, if wisdom taught the Preacher, the wisest amongst men, to seek out acceptable words, as the directest means to propagate the bounds of his glorious empire. Neither had *Moses* with some other of the *Prophets* excused their backward disposition, out of the slownesse and defect of language, had not the guift of eloquence stood highest in their estimation. Was it ever taxed in *Apoklos* as a crime, that he was reputed a man eloquent in the Scriptures? or were the tongues of the *Apostles* dipt in the sacred fountaine to any other end, than artificially to work upon mens affections, and stirre up their Successours to imitation? The Nerves of perswasion I confesse are  
B hid

hid in the strength of reason, and fruitlesse is that eloquence, which is not grounded on sufficient matter. That vessell must needs suffer shipwreck, whose sails carry more wind than the Bulke hath ballast to countermaund. And what other shall we esteem of such elegance, but as of a Curtizan trimmed up in royall garments? But where these ornamēts are fitted to their true owner, where *art & Eloquēce* as two handmaids serve their *Mistresse Divinity*, what can they expect lesse thā the best observance; or promise her selfe more thā the greatest admiration? Faire and comely (I confesse) was the *Spouse* in the *Canticles*, as the tents of *Kedar*, as the Curtains of *Solomō*: yet discovered by her lover in her gorgeous attire of state and majesty, her looks challēged a more lovely *grace*, & her presence found greater acceptance.

*Religion*

*Religion* as a faire *Damosell*, howsoever cloathed, never wāts her comely feature; and the face of *Truth*, howsoever masked, never wāts her true lustre: yet when seems shee more amiable, than when she comes ushered in by her best servants, and attended by her proper Equipage? There *Art & Eloquence* moove in their proper spheare; her seasonable and acceptable words challenge their true grace, and hang like Apples of gold in pictures of silver.

I speak not this (beloved) to ascribe overmuch to humane faculties, or preferre the inticing words of mans wisdom before Gods holy grace, and Spirit. Where Gods Spirit sanctifies not the speaker, and his divine grace assists not the hearer, litle shall the one deserve, or the other purchase. Where the light is wanting, litle can the fairest object

present, or the most curious eye discover; And what avails the chee-  
fest seed cast into the ground, where  
the *God* of Nature denies his blef-  
sings to the sower, or encrease unto  
the *Harvest*? At his almighty hand  
then must the most exactest *Artist*  
seek that *Urim* and *Thummim*, that  
light and perfection: in his garden  
the holy Scriptures, shall we only  
crop those flowers of true Elo-  
quence sufficient to puzzle the hap-  
piest invention, and stagger mans  
greatest Industry. Well might I  
loose my selfe in this *Labyrinth*  
whereto *Nature* never taught 'an  
entrance in, nor *Art* ever discovered  
a passage out. But the sight of this  
*Assembly* seems to challenge the  
greatest interest in my discourse;  
and diverts my meditations to a  
more seasonable subject. Where-  
fore passing by the manner of our  
Saviours



*Saviours* Commination, wee will next descend unto the matter, discovered unto us in these selfe same words; *Woe unto thee Corazin, woe unto thee Bethsaida.*

The first branch of doctrine, which offers it selfe to our Examination, is the Regular and just processe, observed by *Almighty God* in *Bethsaida* and *Chorazins* punishment. Plainly we see that the *Lord* as an Ingenuous Combatant vouchsafed a *Parly*, ere he drew his sword: or rather as an indulgent *Father* over his disobedient child, shakes his rod ere he inflicts his sharp correction. Iustly might he have inflicted punishment, who from all eternity foresaw their guilt: & what greater hope of future evidence could that Iudge expect, to whom all hearts & secrets are laid open: yet vouchsafes he first to threaten ere he inflicts his

vengeance, as one who in his wisdom thought it most convenient, as to approve the righteous, so to make the wicked inexcusable; that either the word preached outwardly to their ears, or writtē inwardly in their hearts, should either correct or condemne; speak their comfort or confusion. Betwixt mans transgression & Gods Iustice, a space is wide open for *Repentance* to make attonement. Ere the *Lord* rained downe fire and Brimstone on *sinfull Sodome*, *Abraham* had his turne to play the *Advocate*; and the *Sodomites* a time of mercy: Ere the *Ninevites* expected their just destruction, a truce of 40 daies was granted for *Repentance* to gather forces. Hence might every true *Christian* draw a doctrine for Gods mercy, & judgement; in that he usually threatens before he strikes, and sends his *Comminations* as the  
*Heralds*

*Heralds* to proclaim his vengeance. The sharpest curbe to head-strong affections is the feare of censure, & to farre predominant should we finde the swinge of our carnall desires, were there not a sharp whip at their own girdles. Where transgressiō ends, there iudgement, & accompt begins; & there of necessity must arraignment commence the first action, where guilt left his last Impression. But yet the greatest prerogative of a iudge is Mercy; he strikes not ever where he ought to spare, nor spares alwaies where he ought to strike: at least, he lightens where he thunders, he displaies his red flagge of defiance, ere he gives the onset; he speaks at least unto the conscience of every wretched sinner, ere he seale his black warrant of death and destruction. So that not without good cause might our *Savi-*

our in this Chapter take up the complaint of little children sitting in the Market place, and crying: *We have piped unto you, & ye have not danced, we have mourned unto you, and yee have not wept:* At least might God speak unto them, as *Iob* in another sense unto God; Once have I spoken, but I will speak no more; yet twice, but I will proceed no further. Spake not God to the conscience of prophane *Eſau* through his fathers neglected blessing, the childish losse of his own birthright? Spake he not to the sinfull Sodomites through the mouth of *Lot*, a carefull & religious Preacher? Spake he not to *Iosephs* brethren, through the remorse of a guilty conscience, and their own Confession? Spake he not to the idolatrous Israelites, through sundry punishments, and the fiery indignation of his servant *Moses*?  
 Who

Who more proud and contemptuous than *Nebuchadnezar*, the founder of admired *Babel*? yet was his courage suddenly cast downe, at the sight of his own vision, and *Daniels* prophetick comment. Who more stately than *Royall Balshazar* sitting at a costly banquet, & crowned with a troope of *Princes*? yet was he taught in the fatall inscription on the wall, to read the Lords Iudgements, and the subversion of his stately Empire. Who more perverse and tyrannous than *Pharaoh* to the servile *Israelites*? yet might he heare the *Almighty* speaking through *Moses* unexpected message & prodigious miracles? Who more frozen to piety than the furious *Philistims* in *Dauids* admired victories, and *Goliaths* shamefull overthrow? Who more fenceles than the old worldlings before the deluge? yet might they un-

derstand *Gods holy Majesty* in *Noahs* unregarded Ambassage? who more stubborne than the hard hearted and stiff-necked *Jewes*? yet heard they daily in their streets and temples (as it were) the prostituted voyce of many *Prophets*; and to descend a little lower in this streame of sacred History, wherein all changes and actions give testimony. *Judas* that *Epitome* of all impiety, never wanted a master to forewarne him of his sinne; and a worme of conscience (as it were) to prepare him to eternall torments. And what *Pagan* so drowned in the ditch of ignorance, and so nuzzled up in the schoole of impiety, to whose soule and secret apprehension *God* himselfe dictates not a law of nature grounded on certain and undoubted Principles?

This might teach every true *Christian*

stian not to spurne at Gods judgments, or wilfully to kick at his Invitations. It is the Almighty who threatens a grievous punishment, and shall we not tremble at his displeasure? He sends out his summons for our appearance, and shall we not provide against the time of our arraignment? By his Ministers he daily cites us to the barre of justice; by his works, by his word, by his wonders, he is wont to awaken us from security and rouze up our attention: and shall we as the deafe adder stop our ears against so wise a charmer, or returne back his messengers with a sleevelesse answer? What other can we expect but that the Lord at length finding all his shafts of judgement and commination, eyther slightly lodged in their breasts, or contemptuously reflected back, will

will be enforced at the length to draw home to the head, and enforce our stiff-necks to acknowledge his power, or stand it out to their own destruction? A wronged patience among men soone degenerates into furious indignation: and in the course of ordinary conversation what greater motives of unkindnes than contempt or ingratitude? But with one, who in the precise scale of justice waighes all unrighteousnesse, what greater motive can happen to stirre his indignation, or hasten our destruction, than to neglect his threats, and carelessly to slight his judgements?

Two sorts of men are here found subjected to reprehension; the first are such as carelessly neglect, the other are such as contemptuously reject, the soveraigne means of their salvation. In the former  
rank



rank are numbred all such carnall Christians, who too boldly trespasse on Gods patience, and like those unworthy guests whom our *Saviour* invited to his great Supper, never want excuses. One hath bought a farme, and must goe see it; the other a Yoake of Oxen, and must goe try them; the third hath married a wife, and therefore cannot come; as if *Repentance* were alwaies at hand to serve their humours; and the *Holy Spirit of God* obliged to prostitute his graces to each howers importunity. In these mens hearts is the Word of God sown as seed among Tares, which the cares of this world are ready to choak up in the first growth to prevent all hope of fruit, or mature perfection. Speaks the holy Spirit of God to the soule of the swinish drunkard, and shewes him  
the

the shame of his lavish expences, his riotous revelling, and lewd conversation? A cup of wine is neare at hand to quench and extinguish his ungratefull melancholy. Speaks he to the lustfull leacher, and presents unto his conscience his lustfull and wanton behaviour, and *Goatish* fornication? Some bewitching *Lais* is not farre off, to ransome his soule from pensivenesse, and drowne his senses in delicious and voluptuous pleasure: Speaks he to the covetous *Cormorant*, and discovers to his secret thoughts his griping *Usury*, his base *Lucre*, and tyrannous oppression? The very sight of his golden Coffers proves as strong, as one of *Circes* charmes to bewitch his senses, and inchan his Iudgement. Speaks he to the conscience of the carelesse *Pastour*, and shewes him his halfe starved flock straying

ing on the barren Mountaines? The pursuit of a vacant Bishoprick gives him scarce leasure to look about; or at least, the love of his carnall ease lulls his soule a sleepe in sensuall security. Speaks hee to the soule of the formall hypocrite, and presents as in a painted Sepulcher the inward rottennesse of the heart, cloathed over with a shining veile of sanctimonious piety? Policy straight plucks him by the sleeve, and tells him, *Quinescit dissimulare nescit vivere*. Finally all of them as those base and hoggish *Gergesites*, (who had rather suffer the divell in themselves, than in their swine) no sooner enjoy Christs presence, but entreat his absence; imitating herein the childish affections of young Schollers, who seldome solace themselves in the sight and society of their carefull Master: A  
true

true patterne of which men wee shall find represented in *Grillus* recorded by *Plutark*, who by one of *Circes* charmes transformed into a swine, could not by all *Ulysse's* eloquence bee induced to depose his hoggish nature, and resume the person of a man. More desperate is the state of the second sort of men, who are not contented for a time to put off their repentance, and shadow their sinfull actions with some excuse; but oppose (as it were) in hostile manner the Majesty of their Creator, and shoot out their Arrows even bitter words. Such was the spirit of malicious *Pharaoh* in the fifth of *Exodus*, who curiously answered *Moses & Aaron* the *Lords Ambassadors*, Who is the Lord that I should let *Israel* goe? And to let passe sundry other the like examples, as fearfull to remember,

as tedious to relate; such was the spirit of that *Apostate Iulian*, who shut up all the tyranny of his wicked and irreligious reigne with a *Vicisti Galilae*. But such men I rather leave to Gods mercy, than common censure; And so I passe along to the inhabitants of *Bethsaida* and *Chorazin*, to whom this commination was directed, as that which comes next in order to be handled.

7. Greatnesse and authority in a generous temper are the spurres of a noble resolution; these are the best touchstones to try what Metall our thoughts are made of: whether they carry the touch of a golden courage, or leaden basenesse. On this last, men set the magnificent Cities of *Chorazin* and *Bethsaida*, the strength of *Syria*, the pride and glory of the *Jewish Nation*: Two Cities as well admired for strength and

34 *Corazin and Bethsaida's,*

and riches, as revered for antiquity and authority. Two Citties readier to lend to others, than borrow of them the dainties of this *Earthly Paradise*. Two Citties waiting nothing lesse, than worldly pleasures, nothing more than *Divine* graces: Finally two Citties which our blessed *Saviour* had blessed beyond many other, as well with hearing of Sermons, as with the sight of his wondrous Miracles. These places notwithstanding, neither improving those means to their own profit, nor seconding their opportunities with religious industry, by stretching all to their worst advantage, are here found worthily taxed by our *Saviour* of contempt & infidelity, of impenitence & disobedience. whence we may with good warrant collect this profitable and usefull observation, That States and persons

persons high and eminent, ought to conform themselves to most eminent and worthy actions. Heroick and eminent vertues, take their lustre as well from the subject wherein they grow, as the object whereon they worke: for as the persons excellence in the one gives the habit a more gracious acceptance; so the fit occasion of the other sets a more plausible stamp on the intended action; whereas oftentimes on the contrary part, the prejudice of baseness in the man, or the scanting of fit occasions in the matter, unseasons many a noble resolution. A greate Spirit shrowded under mean fortunes, sooner becomes the subject of contempt, than admiration.

*Nec facile emergunt quorum virtutibus obstat, Res angusta domi*  
saith the Poet. And howsoever the  
Chara-

Characters of vertue in the meanest subject are alwaies legible; yet never more perspicuous to popular estimation, than where they find themselves written in the forehead of greatnesse and authority. Whence *Aristotle* our great Philosopher, accounts those men best accoutred to play their prize in vertues schoole, to whom *fortune* gives the right hand of riches and reputation. Then must it needs follow on the other side, that triviall affaires, and base endeavours seeme too light a ballast for the saile of greatnesse. Princes and great States in such actions seeme like *Hercules* manning a Pigmies reede; or a kingly Eagle hunting after Gnats, or flies: but where majesty of state, and magnificence of mind, where great riches and great resolution like the twinnes in *Rebecca's* womb strive



strive for precedency, what other actions can the world expect, but such as are stamp't for eternity, and crowned with admiration? How farre may that sickle be thrust into the harvest of vertue and religion, which is managed by Magnanimity, and countenanced by Authority. Is not the voice of a King like the roaring of a Lyon? & greatnes a torrent which carries all before it, and disdains opposition? Can any man arrive sooner or safer at his desired port, than he that sits at the sterne? Can any travailor better make way for his riches, than he that holds the Reynes in his owne hands, and prescribes a measure to his own motion? How readily than ought such men to second their opportunities, and improve their places to their best advantage, whom *God* hath advanced, either in Church  
or

or Common wealth to high & magnificent Estates? Whom *God* hath endowed with riches, adorned with honours, backt with strength and friends, fortified with authority, and graced with opinions. What fitter weapons to poize the hand of greatness, than that which findes the best object, and tries it selfe in the greatest opposition. Here, stood it, with the time, and your patience, might I enlarge and specify the limits of *Heroicall* virtues: *Aristotle* limming out this *Tree*, expressed thereof onely two maine Branches, the one of *Magnanimity*, the other of *Magnificence*; that from the print of *Hercules* foot, men might give a probable guesse unto his stature. And howsoever many seeds of piety and religion are purposely scattered by that great Sower, some by the way side, as a prey to the fowles;

fowles; some on stony ground, wanting both root and growth; some among the tares of vicious affections to be choaked up in the womb, whence it springs: Yet who will find it in his true prime, must seeke it in the Garden where all vertues flourish, the Holy Scripture; in the soyle where it receives true nourishment, the heart of a Christian.

Such actions best deserve to be esteemed great, & sway the affections of great men, which begin with *Gods love*, and end with his glory; such as further the advancement of learning & religiō; of wisdom & devotion: cōcerning all which we may observe in holy Scripture, as well the precepts & promises of *God* to give warrant, as the examples of worthy men to provoke our imitation. No sooner had *Moses* his warrant sealed

led for the Children of *Israels* convey, but he new mints himselfe for great projects, and valorous attempts. He thought himselfe borne to higher matters than *Pharaohs* favour, neither regarded he a gracious servitude, while he hoped a glorious enfranchisement. Nobler he supposed it, through the jawes of danger to pursue liberty, than in the bed of ease to embrace Captivity. A short or scrambling in the Wildernesse, seems sweeter than all the full flesh-pots of *Egypt*: Neither cares hee, to how sharpe an edge, hunger might whet his appetite, whiles he expects a land flowing with milke and hony. The *Arabian* deserts before him, the *Egyptians* hostility behind him, the roaring Sea beside him, the scorching Sunne above him, the barren soile beneath him, his pensive cares with-



24 *Chorazin and Bethsaida's*

*bees* valour and constancy in vindicating the right of their Religion; with sundry other the like examples, would easily periwade a Christian to stake his life in *Gods* cause, and let the whole flocke on his fruitfull industry. To whom much is given, of him much shall be required (saith our *Saviour*;) and who findes worse acceptance at his masters hand than hee that buries his *Talent* in the earth, and makes his dignity and riches a pillow for his fordid ease and carnall security?

A good lesson to checke the degenerate straine of many in the world, who like dunghill Crowes, and carrion-Kites, fly they never so high in preferment, looke alwayes downeward to the Earth, as the beginning and end of their ambition. How many have wee amongst us who like dastardly snayles, can shew  
their

their hornes on all occasions, promising great matters, yet suddenly plucke them in at each fingers touch, or sence of opposition? *Heraclitus* himselfe would laugh to see some among us like *Aesops* Ass laden with gold, but fedd with thistles, arrogate to themselves that respect which is onely aymed to the golden Image, the burthen under which they groane. A great shouting heard *Moses* of the children of *Israel* comming from the Mount; but approaching neare, found all the stirre to bee raised about a golden Calfe. On such Golden Calves, the world is too apt to fawne, as those whose Imperfections are gilded over with golden Titles. Such men are well characterized in *Pliny*, by a certaine beast in *Scythia*, which, as he reports, can turne himselfe almost into all colours and

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shapes,

shapes, according to the things adjacent; but when hee resumes his proper figure, he carries the likely resemblance of an Asse. Too many such have we amongst us, who reflecting the beame of greatnesse, or enlghtned with the impression of some other object, can shine as the Rainebow in divers colours of choyce graces, and eminent perfections. But should the Sunne hide but his gracious aspect, or deny his influence, they might bee as well deciphered by their actions, as an Asse by his Eares. The world never groaned more under such Scar-crowes: Who living without merit, and dying without honour, can leave behind them no other Epitaph to bee read of posterity, but that *they lived, and dyed*. Their base and sordid life could deserve no more; a beast can challenge to it  
selfe



selfe no lesse. Here could I strike  
 home, but that I find my selfe sud-  
 denly surpris'd with the blushing  
 temper of *Elihu* the *Busite*, in the  
 story of *Iob*: I am young (saith he)  
 and yee are old, wherefore I was  
 afraide, and durst not discover my  
 opinions: I said, Dayes should  
 speake, and multitude of yeares  
 should teach wisdom; too grave  
 a part for my yeares to act, hath  
 my discourse unwittingly embraced.  
 Enough it is for mee to stand aloofe  
 & give ayme, while the forenamed  
*Elihu* throwes this rugged censure,  
 on the rugged forehead of age and  
 authority; Great men are not al-  
 waies wise, neither doe the aged  
 alwayes understand judgement. E-  
 nough it is for mee to lye on the  
 ground, and rest mee silent, while I  
 heare the Lord thundring through  
 the mouth of *Micah*, this sharp ex-

probatjon: Heare O yee heads of *Iacob*, and hear ken yee *Princes* of the house of *Israel*, is it not for you to know judgement? I am no shamelesse *Cham* to uncover a fathers nakednesse; no remorselesse *Nero* to open the entrailles of my mother. The veile of *Charity* is my hand to cover a multitude of sinnes; and meete it is, with *Noahs* two modest sonnes, I look awry and goe backward, while I approach so neare an object. I feare to wander in this forrest, lest I find *Diana* naked, and meete with *Acteon's* destiny, or at lest encounter the horrid face of *Medusa* which might strike me sencelesse. Afraid I am almost to open mine eyes and looke forward, lest I find *Bribery* and *Oppression* usurping the place of justice; *Pride* and *Dunsery* sitting in *Moses* chaire; *Craft* and *Covetousnesse* dispensing the affaires of our richest

richest merchants; *Luxury* [and *lust* serving in the Court of Princes: yet leaving each man to his owne censure and application, I may (I hope) with modesty oppose to common view the dumbe pictures of *Tyre* and *Sidon*, two inferior Citties, wherein every understanding eye may read the disparity as well of opportunity, as will, and perfection: which being the common reason or motive of the commination, offers it selfe in the next place to our discourse.

*For if those mighty workes, &c.*

The surest Anchor whereon our floating opinion takes hold first, is the strength of reason: the surest Rock whereon this anchor grounds it self, is the knowledge and enquiry of the cause. Where nature began, mans reason ends: and the highest pitch of our discourse sets his last footing,

where the cause had his first working. Whence *Aristotle* the Prince of *Philosophers* so much admired for his logical wit, hath by some been characterized in three especial *Epithites*. First that he was φιλοκαθολος, a lover of universalities; Secondly he was φιλομεθόδους a lover of method: Lastly and chiefly that hee was βλάστης a subtile searcher out of causes. That exquisite method of discourse, which the glimmering light of Nature shewed to those *Philosophers*, shall a *Christian* find expressed to the life, in our *Saviours* sweet and elegant oration. For no sooner had this great Judge of *Heaven and earth*, in the former part of my text, threatned the backsliding *Jewes* with a voyce of iudgement, & as it were with a warning-peece awaked their sleeping apprehension, but he strait backs his commi-  
nation

nation with the discovery of the cause or motive : For if (quoth he) those mighty works had been done in *Tyre* and *Sidon*, which have been done in you, they would have repented long agoe sitting in sack-cloath and ashes. The motive grounded on the comparative opposition betwixt *Bethsaida* and *Chorazin* on the one part, and *Tyre* and *Sidon* on the other, leades our enquiry to these circumstances. First, the parties opposed to *Bethsaida* and *Chorazin*, to wit *Tyre* and *Sidon*. Secondly, the things wherein they were opposed, the acceptance of our saviours actions. Thirdly, the effect or consequence, which might, or should have followed the good use of those meanes, to wit, *Repentance*, or *Contrition*. Through these points while I by Gods assistance, and to your Christian patience shall

usher forth your attention : May it please you in the first place to take a short survey of *Tyre* and *Sidon*, standing (as it were) with *Bethsaida* and *Chorazin* in competition.

10. Cities bordering on the Sea, as they are enriched with great virtues, so are they commonly subject to greater vices. For there is a trafficke as well of manners, as Merchandize: for where the conflux of foreine nations by ordinary conversing, makes the inhabitants seeme (as it were) so many domesticke Travailleurs; a great advantage is offered of advancing knowledge, and suppressing ignorance. But great opportunities are commonly seconded with great temptations; and nothing more dangerous than armed madnesse. This perhaps gave occasion to *Aristotle* and others to pronounce Sea-borderers,

ners, of all, the most dissolute; and *Plato* in his booke *De republica*, to fore-warne his Cittizens the Sea, as the mother of wickednesse. And on this ground (for ought I know) hath *Strabo* derived the first offspring of Robbery, Pillage, and murder from the sea: and howsoever *Themistocles* would by all means have a Citty to depend from the Sea, to the end (as *Cælius Rhodiginus* imagins) he might transferre the power from the Nobility to the ship-matters: Yet the old *Athenians* by their great wisdom and experience, were perswaded to draw their inhabitants as much as they could from Sea-trafficke to tillage of the ground and husbandry: whence (as some suppose) grew that fable of *Neptune* striving with *Minerva* for preheminance and victory, wherein *Neptune* is said to have the worst.

This

## 52 *Bethsaida's and Chorazins*

This Sea-borne disposition affecting the Citties of *Tyre* and *Sidon*, might seeme much to disadvantage them in performance of such offices of piety and Religion, which in *Bethsaida* and *Chorazin* the occasion of opportunities, and expectation of others might seeme to challenge. Finding then their conditionall repentance supposed to follow *Christs* Miracles, had this then beene acted, and opposed to *Bethsaida's* and *Chorazins* backwardnesse, wee might hence aptly have collected this observation, That men which with lesse meanes goe further in the progresse of Religion, shall bee better accepted, than those which have greater, yet come shorter of performance.

• Nature, Art, and Exercise are the three first stones in learnings Edifice, whereof the former commends

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our Makers bounty, the second  
our Teachers care, the other our  
owne industry. Consonant to these  
three lights of humane science, are  
discovered to us in holy Scripture  
the three first grounds of *Religion*;  
An apprehensive Grace to receive  
a certaine Law or precept to direct,  
and a religious practise to perfect.  
And howsoever all three without  
the divine assistance prove lame and  
impotent, unable to support us be-  
fore God, or lift us to salvation:  
yet may the neglect of those offered  
meanes, or the abuse of our free  
will, even in our morall actions,  
wherein our industry claymes his  
interest, set a barre betweene us and  
*Christs* acceptance. No man can  
deserve or worke out his owne  
immunity, neither is *Gods* Spirit  
confined to outward meanes, or  
our endeavours; yet ought wee to  
measure

measure his will by his word, wherein he requires our diligence, and condemnes our negligence. Neither is God's proceeding in this kind opposite to humane justice, which (as our Philosophers have taught us) is wont to poyze the scale of distributive Justice in a *Geometricall* proportion; and measure our naturall gifts by no other waight than their owne improvement. Hee that rowes not with the tide of his owne opportunities, comes as farre short of desert as expectation. Rewards & punishments sooner follow the opportunities of our meanes than the importunity of our action; and what diligent Master in his carelesse Scholler can content himselfe with a Mediocrity of proficiency, where hee findes an excellence of capacity; or suffer the choice fruits of a transcendent wit to come  
short

short of maturity? What greater evidence then (beloved) can start up to Our shame, than the example of others, which flag in our meanes, yet outrun our industry? Or what surer harbinger of condemnation, than among so many blessings diversly bestowed on mankind, to acknowledge in others the practise and good use of lesser, and find in our selves the neglect of greater? *Sodom & Gomorrah*, those two first daughters of desolation are opposed in this comparative judgement, to *Capernaum*, a prime darling of the *Jewish* Nation: What they wanted is here rejected, and what was denyed to those others' *Acceptance*, is here granted to their refusall. Willingly would they have throwne themselves into those armes of mercy, w<sup>ch</sup> are dayly open to these mens embracements, and have prevented  
with

with repentance those Iudgements which these pursue with obstinacy. Easier then shall it bee for *Sodome* and *Gomorrhah* in the day of Iudgement, then for them : and those workes of theirs which no way deserve *Gods* approbation, shal neverthe lesse bee pressed home to these mens peditiō. A multitude of examples would here bee mustred up to countenance this assertiō: but I must faile along with my Text; the happy wind w<sup>ch</sup> waves us forward, is the *Divine spirit of God*, w<sup>ch</sup> from those remote countries and farre distant ages is ready to arrive at our times and Regions as the last haven ; and through the *Gentile's* urgent testimony, and the *Jewes* arraignment, speakes at length to our shamefull reproach, or sweet instruction.

12. The old Churle in the Poet,  
stood laughing amaine at the tale

of *Tantalus*, till hee found himselfe taunted in the end with a  
mutato nomine, de te *Fabula*  
narratur.

Nothing seemed more ridiculous to the fond *Athenians* than the *Carriers* contention with the *Scholler*, about the hire of an *Asses* shadow, till they found themselves pointed at by *Demosthenes*, in the serious *Morall*. Ready enough was *David* to passe sentence on *Nathans* accusations till he found it to second his owne arraignment. And which of you that heare me this day, would not ratifie my former doctrine with his best assent, and our *Saviours* Iudgement on the *Jewes* with approbation? But shift the scene, the selfe-same Theater of Iudgement which even now left you spectators, now findes you Actours; and which of you all would not quickly shrink

ly shrink at his owne censure ; and with the cavilling Lawyer cry, *The case is altered?* Should we set in view of judicious insight, the matchlesse industry of our bordering Neighbours; the supine negligence of our owne nation : the manifold obstacles barring their passage in the progresse of *Religion* ; the store of opportunities, which stirre and steare us to *Salvation*: what starting hole can bee left us to escape Gods sentence or secure us from perdition? What serious judgement would not admire in their penury what we neglect in our plenty? and confesse their industrious humility to ascend higher than our insolent securitie? Compare and oppose on the one side that bounteous hand of plenty, which fills up our channells with milke and honye ; the wasting jaw of famine, which devours their  
Vinyards

Vineyards, and dries up their vintage; the sweete calme of peace which dayly smiles on our security; The boystrous stormes of warre which depopulate their Citties, and lay wast their villages. The cleare Rivers of *Science* and *Religion* derived through each veine of our vigorous government; the contagious vapour of Idolatry and superstition, as a pestilence spreading their infection: The charming tongues of many sweet singers which dayly speake to our instruction: the enchanting tongues of many false prophets, which like *Syrens*, fore-runne their ruine, or like *Zim* and *Ghim* breath nothing but desolation. Compare and oppose on the one side their devout humility, ambitious, with the diseased woman in the *Gospel*, to kisse the hemme of our *Saviours* garment:

our

60 *Chorazins and Bethsaida's,*

our supercilious pride ready to crucifie again *Christ* in his members, & crowne him with a bush of thornes; Their zealous fervency panting and breathing with *David* for the sweet springs of comfort and consolation; our contemptuous sensuality with the murmuring *Israelites* in the desert, loathing the wholesome *Manna*, and foode of our soules. Their religious charity willing with the very dogges to lick the soares of pining *Lazarus*; our uncharitable cruelty and reproach of *Christ's* Ministers, with delicious *Dives* scarce affording them our Gates for succour. Here could I wish some modest *Aposiopesis* would secretly suggest, and whisper to each mans conscience that judgement, which my discourse teares almost to pronounce, yet our sinnes deserve. But in spite of my infirmities,  
or



or mens presumption, the consequence will needes follow his undoubted premisses; and where to my former proposition, stamp by *God* himselfe, by truth and evidence, our owne conscience addes an assumption, what cunning *Sophister* can shut out the conclusion? But casting mine eyes on this faire assembly, mee thinkes I stand as the *Prophet Balaam* amidst the Lords Army, inforced to turne my bitternesse into blessing; at least as an indulgent Phisitian to sweeten out this pill of Iudgement to your digestion. Can any people plead more exemption than the sonnes of the Church? or any prescription give more immunity than the Charter of the *Christians*? Was not populous *Iury* spacious enough to shut out this *Assises*, nor the Regions round about large enough to bound

bound up the mouth of *Iustice*, or blunt the edge of Execution: but must *London* with her Sister-Citties of great *Britaine* stand the push of this arraignment, and submit themselves to so strict an examination? How ready here is flesh and blood with *Ionas* to fly from the judgement which is in the middle way attending it; or with the subtile *Sepes* by stirring the streame to avoyde danger. Some righteous *Lot* is alwayes expected to come betwixt flaming *sodome* and threatned *Zoar*, with this passionate petition; This Citty is neare to flye unto, and it is a little one, O let mee escape thither, (is it not a little one?) and my soule shall live.

But the verdict is given up, and the fact is evident; Law must proceed

proceede ; Iustice disdaines all encounters but a cleare Conscience ; and bootlesse it is to hide those sinnes from our owne censure , which lye open to Gods judgement. What ingenuous stranger, from the face of this populous and stately Citty, will promise himselfe lesse proficiency in *Religion*, than hee findes advantages of meanes ; or in other places expect greater, where hee sees lesse encouragement ? The huge Bulke of your stately Churches, and number of your Preachers ; the free and frequent use and practise of Religious exercises ; the strict forme of your discipline ; the due administration of Iustice ; the wholesomenesse of your lawes, are all able to burthen each mans expectation, and make every mans hopes as prodigall as his eyes ; should I set in view of these  
gracious

gracious indowments the dispeopled Citties of our neighbour-countries, wasted with sword & famine; their Pastors chased away, or slaughtered in the streets, the free use of the *Gospel* prohibited, Idolatry and superstition under paine of death commanded? Should I usher your remembrance through the large field of *Germany*, and the adjoyning Territories; and shew you as in a Map of desolation, their houses razed, their vineyards spoyled, their corne fields consumed, their bounds altered, their right usurped, and their very ground it self (as it were) yet panting under the hooves of armed horses, and insulting enemies: who would not admire in their penury, what we neglect in our plenty? and hold their very imitation more praise-worthy than our example? I am no humourous traveller

leur

affect no flowers, but such as grow in a forraine garden: yet from the improvement of our Neighbours poore stocke, and good husbandry, might we extract some good argument of perswasion to awaken our own industry. Can we with patience behold them gleaning a few eares of Corne from the short stubble, & can we sleep amidst the full sheaves of a plentiful harvest? Can we behold them plowing up the barren soyle, to extort from her needy entrailes a small crop of knowledge and Religion? and shall we suffer our fruitfull vineyard so often watered with the dew of heaven, and planted by so many skilfull Gardners, to groane under ungratefull Bryars, and starve for want of husbandry? Their straw is taken from them by their cruell Task-Masters, yet with the poore *Israelits*

66 *Corazin and Bethsaida's*

in *Egypt* they are intorced to make Brick. All materialls are supplied us towards the erection of the Lords house, and shall our industry be only wanting to our selves? What more could the Lord doe unto his Vineyard than hee hath already performed? Hath he not hedged it, planted it, dressed it, and built a Wine-presse in it? and shall all our fruits prove wilde grapes in the gathering, or the Wine shrinke in the vintage? If the example of our friends cannot stirre up Imitation, or checque our sluggish disposition; let our very Enemies shame our backwardnesse, & instruct us in our duties. See wee not our factious *Romanists* to compasse Sea & Land to make *Profelites*; and shall we sitting at home in our houses, shut our doores against the entrance of Christs Messengers? Shall the *Jesu-its*

its like those mighty sonnes of *Anak* come against us with their overstudied Impostures, and subtile stratagems, rather to tyre our industry, than refute our grounds, and shall we sit in the Market place all the day idle, chusing rather to buy their trifles, than make sale of our owne sufficiency? Shall all the Coffers and Cabbinets of that Babylonish Strumpet bee enhanced to furnish their expedition? Shall *Rome* disrobe her selfe of her braveries, and the *Indies* expose their unknowne treasures in the defence of their *Antichristian Hierarchie*? and shall we suffer the Worthies of our *Church* for want of encouragement, or meanes, like *Ostriches* to bury their neglected *Egges* in the land of obscurity, for the earth to ripen, or the Sunne to quicken? O beloved, these are matters that will

68 *Corazin and Bethsaida's*

no lesse rise up to our condemnation, than *Tyre* and *Sydon* against *Bethsaida* and *Chorazin*: More propitious shall *Sodome* and *Gomorrhah* finde the day of judgement than *Capernaum* the pride of *Palestine*; as shee which having receaved better meanes of recovery, had marched further in the broad way of impiety. Their contempt of *Christ* above ours of *Christs* Ministers, can challenge no greater precedence or disproportion. Hee that despiseth you (saith our *Saviour*, speaking of his Messengers and Apostles,) despiseth me: Which leads our discourse to the next point propounded to our consideration, the things wherein *Tyre* and *Sydon* were compared to *Bethsaida* and *Chorazin*; to wit, the contempt of *Christs* works, and impenitence.

13. *Contempt, and Impenitency,*  
even



even in the smallest matters are accounted sinnes of the greatest moment, as those which seeme to stand in tearmes of defiance with Law, and dare *Iustice* to doe her worst. This wicked disposition found our *Saviour* in the inhabitants of *Bethsaida* and *Chorazin*, which it seemes he saw wanting in *Tyre* and *Sydon's* inclination: He found the contempt of his person, the contempt of his words & miracles; hee found the contempt of his Lawes & Commandements, the contempt of his sacred courtesies. And least they might seeme to owe any favour to Repentance, or recant wickednesse, they are taught to persevere in sinne, and shut up all the progresse of their Contemptuous behaviour, with hardnesse of heart, and obstinate impenitence. Hence our *Saviour* first sends after  
D 3                      them.

them as a swift purlevant, the woe of Commination to summon them to judgement; then delivers them over to ruine and destruction, as the speedy executioners of his vengeance. As if hee would thereby copie out unto us this infallible observation: That *impenitence* and *contempt* of *Christs* word and workes are seconded by his heavy indignation, and mens certaine punishment. Should I in the large Theatre of worldly changes, shew the hand of Gods vengeance in the wounds of his rebellious Enemies: Should I draw the Curtaine, and open to your eyes at once all the sad spectacles of pride, and *Gods* indignation: Should antiquity communicate her store to *Memory*, and *History* expose all her treasure to observation? The whole world would seeme the *Scene*, and the beginning

ginning and end of time the bounds. *Time*, which hath seene the rise & fall of many puissant and famous *Empires*; the erection and decay of many stately *Trophies*, the greatness and confusion of many magnificent nations: *Time*, which in his vaste gulfe hath swallowed up all former ages, and for the most part envied them story; hath notwithstanding almost every where left some register or other of Gods heavy wrath against mans impenitent rebellion. What one Chapter almost shall wee finde in the sacred volume of the Prophets, which upbraides not *Isarel* with Gods benefits, and mans ingratitude; and makes not their own perverseness the immediate Vaunt-currion of his vengeance? Had *Time* cancelled all her records, and bequeathed to posterity no monument, but her owne

losses; it would seem a book where-  
in the Characters of *Gods* anger and  
mans sinne are every where legible.  
The scattered ruines of that some-  
time chosen generation, groaning  
as yet under the worlds scorne and  
their owne calamity, carry (as it  
were) ingraven in their foreheads  
the fatall markes of *Gods* curse, and  
their own infidelity. And that pro-  
mised land, wherewith as with a  
second *Eden*, *God* sometimes enri-  
ched those sonnes of disobedience,  
shewes her face to this age no  
otherwise than as an unpeopled wil-  
dernesse; exposed to fruitlesse steri-  
lity, & pagan usurpation, *Ierusalem*,  
that Sceptred Citty, whose bo-  
some had cherished so many king-  
ly Prophets, what other Monument  
hath shee consecrated to posterity,  
than the example of her own shame?  
that shee which sometimes as the  
bright

bright starre of the *East* shone to the Nations terrour and the worlds admiration , stands now as a blazing Comet in the worlds eye, to threaten our security. Should I lead your remembrance through the gates of that besieged Citty, and place your affections in the sad theater of desolation; your passion might perhaps exceede my description , yet fall short of their calamity. Those beauntious buildings wherein peace sometimes had placed her Tabernacle, behold now circled with a band of *Romans*, and threatned with invasion. Those seemely streets, wherein Pride was wont to strut in ostentation , now become a Shambles of civill Butchery. Those populous houses , wherein plenty had set her store , made now a prey to the hungry jawes of pining scarcity. That pleasant ayre , wherein  
millions .

millions had beene cherished, now  
overspread with the poysonous  
vapours of pestilent contagion. That  
sacred sanctuary, wherein the King  
of Kings had set his rest; now a  
Brothell house prostitute to all im-  
piety. Behold and see with griefe  
and wonder, here the sprawling In-  
fants tossed on the pikes of re-  
morlesse souldiers: There age and  
sicknesse, gasping in the streets in  
vaine for pittie. Here a miserable  
*Myriam* sacrificing her sonne to fa-  
mine, making the wombe of her in-  
crease, the toombe of her posterity.  
There an outrageous blood-hound,  
dragging some disconsolable wid-  
dow by her disheviiled haire. Here  
blazing Comets, and signes from  
Heaven, the apparent markes of  
anger; There prodigies and won-  
ders of the earth, the forerunners of  
feare and desolation. All these ca-  
lamities

lamities notwithstanding, the highest pitch of misery, which either history could ascend, or nature suffer, is by our *Saviour* termed but the beginning of sorrowes. *Hell* and the grave are ready to receive them, where worldly vexation leaves them. Sinne and security which have thus far dragged them to the Barre of Gods judgement, never shakes them off till execution. That promised seed, which should have been the prime guest at the *Lords Table*, are now the least in his affection, while the scattered and despised Gentiles (as it were) from the hedges and high waies are invited home to his sacred banquet. As if hee would shew us in a vision his Apostles shaking off the dust of their feet, as an Evidence of the *Jewes* contempt, and turning to the *Gentiles*. These are the poore witnesses

witnesses of *Christ*, in whose opposed wants and miseries, they might well reade their owne sinne and condemnation. Which leades our observation to the third and last point, which is the effect and consequence which should have followed *Christs* workes, had they beene wrought among the *Tyrians* and *Sydonians*.

14. The repentance of the *Tyrians* and *Sydonians* offers it selfe unto us, under a threefold consideration. First, our *Saviours* foresight supposed to bee the ground of his *Prediction*. Secondly, the cause, out of which *Grace* and *Repentance* are usually ingendred in the sonnes of the Church. Thirdly, the manner of their repentance, to wit, in *Sackcloth* and *Ashes*. To begin with the first, wee must observe that out of this conditionate repentance of the  
*Tyrians*



*Tyrians* and *Sydonians*, a ground is rather sought, than found by our adversaries the *Iesuites*, to establish a certaine middle kinde of knowledge in Almighty *God*, and free will in man. *God* (say they) conditionally fore-saw at the offer of such meanes as the *Jewes* contemptuously rejected, the *Tyrians* and *Sydonians* conversion. The object (as the Schoolemen generally consent) of *Gods* natural and first knowledge, termed *Scientia simplicis intelligentie*, comprehends the latitude of things past, present, and to come, as they present themselves onely in possibility. The second, of free knowledge depending onely on his decree; termed by the Schoolemen, *Scientia visionis*, is the prescience of things absolutely and necessarily decreed to come to passe. Sith then the conversion of the *Tyrians* and *Sydonians*

*Sidonians* , which *God* foresaw should attēd his works; had he there acted thē, went beyond a meer possibility of being, yet came short of an absolute existence : a prescience seemes to bee granted somewhat more than the former , yet lesse than the latter; by which conditionate events are foreseene of *God*. To this we may briefly answer with some of our side, that the *Scientia visionis* comprehends not onely such things as are absolutely to come to passe, but also such things as might flow, and proceed out of the *Actuall decree* made out of this , or that condition thereunto annexed. For although properly there bee no decree of *God* of conditionall things in respect of the act it selfe ; yet may there be granted a *Conditionall decree* in respect of the object : so that the *decree* of *God* may bee conceived

ceited two waies ; either for a formall and explicate ordination, or appointment; or else for an implicate or virtuall, which is grounded on another decree. Now concerning future contingent things, which never come to passe, there is given not a formall but a virtuall decree of such things, to wit, which should exist, if this or that condition were adjoyned. Such a decree it was to be conceived, out of which our *Saviour*, hypothetically, foresaw the conversion and repentance of these Citties, and not out of the use of their free-will, as they erroneously imagine. But truth never wants an adversary to oppose, or errour a subtilty to contradict: If *God* (say our *Iesuites*) foresaw their conversion, and thereon decreed to annex unto his miracles a saving and prevenient *Grace*,  
 what

what force shall we finde in our *Saviours* exprobration? Either *God* foresaw the repentance of the *Tyrians* and *Sydonians*, and the perverseness of the *Jewes*, as emergent from the fruits of their owne free-wills; or else he fore-knew in his conditionall decree the supply of grace in the one, and the want of it in the other. If yee grant the former, what barre shall we set against free-will, and *Scotentia media* which wee establish? If the latter, what advantage of meanes and opportunity could the *Jewes* challenge beyond the *Tyrians* and *Sydonians*? and what reason had our *Saviour* to upbraid the one with the others conditionate conversion? The ground of our assertion is yet unshaken: Certaine it is, that neither of both could of themselves lift themselves into the bosome of *Gods* mercy, without super-natural

naturall and prevenient grace; yet might the contempt of those offred meanes, and abuse of free-will in morall actions, prove a greater barre to the one than the other. No man can climbe the staires of faith and repentance without a divine hand to support and guide him: Yet is his owne naturall concupiscence of force sufficient to presse him downward towards the gulph of Perdition. What should hinder then our Saviour *Christ* upbraidingly to oppose the *Tyrians* and *Sydonians* conditionate repentance, to the *Jewes* stiff-necked, and obdurate obstinacy; sith the former had lesse disabled themselves from the acceptance of *Gods* favours; the others had maliciously cast a blocke in that way which should leade them to *Salvation*? should two young *Students* stand in competition for some pre-

preferment; the one perchance negligent in his former exercise, and dissolute in his behaviour; the other diligent in his studies, and civill in his conversation: What ingenuous Governour would not reject and discountenance the one, encourage and advance the other? Not that either of himselfe he was able to worke out or deserve his owne Immunity; but that the one had improved his abilities to the best advantage, the other by negligence had shut himselfe from his owne promotion. Thus farre might wee answer our sworne enemies the *Iesuites* at their owne weapons, and make the mint of Schoole divinity to serve better for our defence, than their assault. But why should we shew our selves so curious, with the *Israelites* to runne unto the *Philistines* to have our swords sharp-  
ned

ned? The propriety and phrase of speech, wherein the Spirit of God usually accommodates himselfe to our understanding, might sufficiently cleer this place from any such perplext subtilty, and take away that ground whereon they strive to erect their *Babel* of popish forgery. But had these *Sophisters* in using the authority of holy writ, been as sincere as subtile, they would not (like *Chymicks* out of their *mettals*) have laboured to extract out of the *Text* what God and nature never meant; nor understood these words otherwise than as a pathetick exprobration; wherein by the *Tyrians* and *Sidonians*, a rude & neglected people, hee taxed the *Iewes* neglect in hearing his sacred Sermons, and observing his mighty miracles. Which being the chiefeft causes and fore-runners of grace and repentance,

repentance, offer themselves in the next place to our consideration.

15. The dore of *Repentance* which opens unto us the sweet aspect of *Gods* mercy, is fastned on two hinges, whereof the first is *Gods* prevenient grace, which dictates unto our understanding the mysteries of the Divine Law, and workes our will unto obedience. The second are those outward means presented by opportune occasions to our exterior senses, ready to second the first conversion. This latter stands againe indebted to two helpes, to wit, the preaching of the Word and Doctrine, as the true evidence of our faith; and the giuft of Miracles as the seale of confirmation. These sacred meanes of *Grace* and *Repentance* in a plentiful manner, as it were prostituted to the *Jews* contempt



tempt, and that contempt obvious to our *Saviours* observation, seconded by his heavy commination, may easily expresse the horror and guilt of wilfull impenitence, and shew how many judgements of *God* as so many swift *Pursuevants* stand in readinesse to follow the neglect of his sacred meanes and ministry. And howsoever the *Jewes* amongst other *Nations*, seeme to stand highest in *Gods* indignation, as no sooner confirmed by his first patent, the first sonnes of his adoption; but forfeiting their prerogative by unnaturall contempt and base ingratitude: yet cannot we, the heires of his second choise, boast our selves of a greater liberty, nor challenge an immunity from this strict obligation. The cleare Sun-shine of the *Gospe*ll confined for a time to their hemyspheare, hath enlarged his influence

fluence from *East to West*; and the sound of *Gods* word, (the partition wall broken downe) is found to have dispersed it selfe to all Nations. Whence we have seene them disinherited by their owne wilfull disobedience; and can wee repose a greater affiance in *Gods* favours, than our owne penitent inclination dares to justifie? Thinke you those on whom the Towre of *Siloh* fell, are greater sinners than all the rest? I tell you nay, but unlesse yee repent, you shall all likewise perish. This may teach every true Christian not to stand upon termes of capitulation with *Gods* justice, neither to foreflow the time, or slacke our duty; but by a seasonable repentance to prevent our punishment, and by our prostrate humilitie abate the edge of *Gods* indignation. Which calls to minde two other

cir-

circumstances left as yet to our examination in the *Tyrians* and *Sydo-nians* penitency. 1. The *time* that they would have repēted, *long agoe*. 2. The *manner*, to wit, in sackcloth and ashes, of which a few words; as time shall give permission.

16. The conveniency of time, & decency of manner, are the chiefest circumstances to season an approved action. For *Piety*, the Mother of good workes, no longer seemes her selfe, than when shee goes hand in hand with *Discretion*; by whom shee is still directed, as well how, as wherein to dispose and improve her industry to the best approbation. If all civill actions else seeme to challenge interest in this grace of *Times* opportunacy, and decent manner of presenting the object to acceptance, how much more stands the duty of repentance engaged to  
such

such circumstances, wherein *Misery* as ashamed of her selfe, is enforced to addresse it selfe to *Gods* mercy; and guilty sinnes stand to bee arraigned before *Gods* high Majesty? If *Chorazin* and *Bethsaida* in the first infancy of *Christianity* had beene found so faire (*outshined by Tyre and Sydon,*) had *Christs* works beene there shewne to their acceptance; how farre shall these *Tyrians* and *Sydonians*, set in the scale with us, out-waigh our endeavour, and overpoyze our husbandry? They had repented long agoe, and prevented *Gods* heavy judgement with a seasonable and sweet conversion. Long have the armes of his mercy beene open to embrace the first motions of our untoward inclination. Long since have the knowledge of our Saviours miracles and Sermons, the daily Ministry

of his Preachers, given sufficient evidence of his extraordinary love, and abused patience. Long since have his corrections and punishments, as the messengers of his wrathfull displeasure, summoned our slacknesse to his Court of *Justice*: famine and pestilence have long since scaled your Citty walls; death and desolation have rid in tryumph in your streets: the hideous cry of the fatherlesse children, and childlesse fathers, have pierced deep into your eares. The rumour of warre, and feare of invasion: awak't your sleepy security, and armed you to prevention. And is this (beloved) a time to procrastinate our repentance, and trespassse further on his patience? Stand we not already (beloved) at the barre of his justice, expecting every howre, the giving up of the *verdict*, and the fatal

sentence of Condemnation? And can we be so senseless to play with death, and stake *Heaven* against *Hell*, & buy a minutes space of pleasure with a perpetuall and datelesse durance of damnation? The least mites of our sinnes summoned up together, will swell into an infinite: and more than the highest folly would it seem in us, to run farther on this score, when enough is cast up already to condemne us. No minute of our lives but addes some scruple to the waight of our transgressions; and what puffe of breath passeth from our mouthes, which steales not away some touch of our integrity: what can to morrow promise, more than the present houre: or wherein findes *Religion* lesse improvement, than in fruitlesse procrastination? Some boisterous hand of violent disaster may crack

or turne our houre-glasse, ere the sands are halfe spent; or the time of our *Pilgrimage* slip away ere wee begin to calculate the motion. *Sera est in fundo Parsimonia*: He that too soone begins to spend, shall too late be taught to spare: And he that sets his *Salvation* on one and the last cast, is sure to hazard all; but uncertain to win any. To day if you will hear the *Lords* voyce, harden not your hearts; but bring forth fruit worthy *Repentance*. Here in the inclination of the *Tyrians* and *Sydonians* foreseen of our *Saviour*, might trace you out the way, or with their supposed industry (upbraided to *Bethsaida* and *Chorazin*) shame your contempt, or correct your negligence; *They had repented long agoe*. Neither was it altogether so notable in the *Tyrians* and *Sydonians*, that they should with a ready hand

hand catch at opportunity, and at first call of *Gods Grace* and *spirit* awake *contrition*, had they not seconded and seasoned their *contrite* soules, groaning under the heavy weight of sinne, with devout humility: and that not only conceaved in the inward mind, but expressed in the outward signes and emblems, of Sackcloth and Ashes.

17. *Humility* is the first stone in the ground-work of *Gods Temple*: the first step by which we ascend the throne of his sacred mercy; the first round of *Jacobs ladder*, by which, like *Angels*, our soules climb up to *God* in *Heaven*; and his *holy Spirit* descends to us on earth. The soile wherein this 'hearb of grace roots it selfe, is the heart of a true *Christian*; whence it derives and spreads his branches outwardly in our exteriour actions and behaviour,  
and



and expressees it selfe in such formes and weedas are consonant to *Gods* prescript, and the sincerity of our affection. This inward sorrow & outward humiliation, have the ancient *Fathers* and *Patriarks* expressed in Sackcloth and Ashes, as *Emblemes* of contrition; so pleasing unto *God*, that in *Reprobates* themselves, though not effectuell to *Salvation*, it hath been found sometimes so farre accepted, as in it selfe it was sincere: As we read of *Achab* that *God* spared him for his humiliation. In his repentance he shewed not himselfe an *Hypocrite*, though hee came not home to the Marke: He was true and sincere; though not perfect and constant; and therefore lost he not his reward, though he obtained not his end. The like may we read of *Nineveh*, whose contrition, without doubt totall and

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perfect in a few, yet unfained (as it seems) in all, having passed some stepps of humiliation, though not ascended the highest pitch of true *Repentance*; wrought notwithstanding so much good in *Gods* favour, as the suspension of punishment, and their Cirties preservation. Hence may every good *Christian* inforce his conscience, with what good advice our Church hath ordeyned the use of kneeling, fasting, and outward penance for sinne, as that which in some measure hath alwaies been found acceptable in *Gods* sight; as the complement of our devotion, and the most decent formality in our practise of piety. The body can be no more wanting to the soule, than the handmaid to her *Mistresse* in accomplishment of hir holy service: Wherein howsoever eyther party with all his faculties

culties have designed and limited  
out their severall and distinct offi-  
ces; yet as so many lines directed  
to one centre, they ought all to  
meet in the happy period of *Gods*  
gracious favour, the only cause  
and groundwork of our salvation.  
To which unspeakable blisse and  
*Glory* prepared for the *Elect* in  
*Christ*, the *Lord* for his mercy direct  
our devotion, for the merits of his  
deare Sonne; to whom with the *Fa-*  
*ther*, and the *Holy Ghost*, be ascribed  
all honour, glory, might and  
majesty now & for ever,  
*Amen.*

FINIS.